

22th. The Doctrine of Christ's glorious Kingdom [or the New Jerusalem State] now shortly approaching, is exceeding comfortable and very advantageous to all faithfull Christians, is manifest by the Key and this whole Work, and by the ensuing [Parænesis] or Admonitory Exhortation, may further appear.

Anno Dom. 1672.

ANd now dear Christian Bretheren allow me a little freedom in this office of love; you I mean who are partakers of the grace of God purchased by Jesus Christ and by the Spirit of sanctification wrought in your souls, whether Episcopal (so called) Presbyterian or Independents with sundry others upon the same foundation; many of *First for* which, through Gods especial mercy, have evidently obtained like precious grace; to *Unite*. you all I speak, as such. Why do you still stand at distance one from another? Consider, I pray you, That one Heaven (as ye all believe) shall hereafter contain you all, when ye shall be made perfect in one; yea moreouer, I am well assured, that one Glorious Kingdom of Christ to come will satiate all your souls as such, a long time before you can obtain the other, viz. both souls and bodies; all whose degrees of blessedness is only to be expected in Gods best order, and time and manner revealed in his word; whether men take cognizance of it more particularly or less: And after that great day of Judgment is finished, the expectation of all Saints to attain *Those things which eye hath not seen, nor heard, nor hath entered into the heart of man to conceive, besides these, O God,* saith the Evangelical Prophet [*Esa.*] And, *O how great things* (saith holy David) *hath God prepared, &c.* But the state of things in Christs said Kingdom, is not altogether such in the interim; though very glorious, and excellent, and blessed, and suitable to that condition (then) when Judgment shall be given to the Saints in the world, long before the finishing of the last Judgment. And most of you, if not all, are one in the things, at present, that are counted essentially necessary [*ad esse Ecclesie*] for the being of the Church of Christ: how should all forsake agreeing in the main, then also endeavour to be one in things that pertain [*ad bene esse*] to the well being of the same also? And I am strongly (from Gods word) assured, that it will not be long before the Lord, in that great day which he hath foretold, will be one, and his name one; even in respect of such usual dissentments of men in our dayes, and his people shall then serve him with one shoulder: how then should all faithful Christians (what in them is) endeavour, by all good means, for Unity with the bond of peace, as well as Truth, (though that especially) and so to meet their mercy by the way; and, if it might be, anticipate it, by so hastning its coming: how well would Christ (then) take it at all your hands? Whereas, if any should so be found short of this, that they will from such dissentments, be smiting their Bretheren, (though it be but with the tongue, when they can do no more,) how will they expose themselves at that day, to Christs oburgation, before Angels and Men, &c. ? Unite, therefore, Bretheren, I say, Unite, Unite in one in these matters also, at least in your spirits, and the actings of them; that may be the way, where God may supply what you are wanting in, to bring about the business (which you so rightly and really endeavour,) by granting his *First* in the case. Let each sort cast off their peculiar obitacles, and any-ways thwarting interests; Complying fully with Gods Rules, that should fully guide us all therein, and They, I humbly conceive, are very few, but sufficient: only, men must beware they mistake them not, that they pervert them not in their use and mannagement. The first is that of the Apostle, 1 Cor. 14. 26. *Let all things be done to edifying.* viz. of the souls of Gods people; and this is a comprehensive and forcible rule and direction, which in every constitution and counsel of men, ought much to sway the matter, is the thing pleasing or profitable or creditable, &c. ? that may be somewhat in some cases, out the great Question in matters of such nature, as men may order, is: But is it so for edifying? If they will not advance that end in Gods Church, what should they do there? but if they will hinder it, why should they be suffered in it? And then a second follows, v. 40. *Let all things be done decently and in order:* which two rightly applied like our

Saviour

Saviours first and second law of love, containing all the other: So may these being rightly managed, in all such cases, regulate the counsels and actions of men in Church affairs; but as love was the matter of both these laws (though first upon distinct objects;) so edifying is the substance and the end of both, though the latter for the manner, ought often more necessarily to be applied with the other, as being subordinate thereunto, in sundry respects of nature, matter, use and end, &c. The Apostles instances which occasioned this second Law, seems to teach us the right use of it; the one case of decency whether women should speak in the Church; That, by the Apostle (authoritatively) was once and for all times, ordered negatively, as being specially guided by Gods spirit: *Let not your women speak*, saith he, &c. The other was a profitable orderly settling the way of their prophesying, that it might more tend to edification; and contrary confusion be avoided, that would hinder the same: And the Apostle seems so to subordinate the latter to the first, as if no plea of order (or decency at least) might be approveable, but as in conjunction with in its nature, use or end with edification of the Church of Christ; whereby natural or prudential agreements, for times or places of worship, and utensils therein, by humane and Christian qualifications, may be suitably judged of and approved by men, [*pro his & nunc*,] as it is, or ought to be, with some Officers [*quam diu se bene gesserint*] and so *Adams's* Brazen Serpent, was approved to be *Heciah's* Nehustian; but still by the two former rules to be examined, especially, and necessarily by that of edification; for prudence and decency, and all the other, if not qualified for edification, or being contrary, are (for ought I can discern from the Apostles said ruled cases) pleas without doores, in reference to such said constitutions or counsels of men in the Church of Christ. Whereas, for Officers and Ordinances, and what else is necessary, the Scripture gives many, & large instructions, and Divine institutions, which Persons of prudent hearts and sanctified Spirits, will be apt to improve well (by Divine grace duly sought for, and rightly applied) and the Christian charity of others, herein (accordingly) acquiesce. But one the other part, as any appear defective in the said respect of edification, or prejudicial thereunto, they may appear to be more dangerously enjoined or hurtfully observed, as being excentric to the Apostle *Pauls* said boundaries of them: And in that men have walked so out of these paths of Unity, Piety and peace, what sad effects hath Satan upon the corruption, blindness and interests of men, and still doth earnestly endeavour to bring about? let every mountain standing in the way of Union be endeavoured by you to be levelled, and every bond be broken in sunder which is not of Gods allowance: But yet may not piously, and charitably intended encouragements, in things seemingly only good, (but mistaken) be retained? and applied to really good improvements, which (I suppose) they may well be judged so to have attained their end, with advantage; True Christian Charity, piety and prudence will regulate much in many like cases; God grant them to all sorts in these respects especially concerned, &c.

Secondly,
for Piety.

And all ye right Christianly charitable souls of all sorts, how few so ever in these key-cold, yea chilled last dayes ye seem to be, you have but a little time here to bring forth your fruits of faith and love, Let the season of your present being, first ingage you to walk closely with God; be much in private and secret communion with him your selves; wherein you have (if your hearts be upright in his sight) the greatest advantage imaginable with the King of Heaven and Earth, above the favorites of earthly Princes, who sometimes mistake their faithfullst servants, sometimes hear bad information against them, sometimes are remote from them, or they hindered from coming to them, sometimes and in some cases and things they cannot help, (though at Gods pleasure Kings may be potent) yet only God himself is Omnipotent, many ways beyond thought; earthly Princes may fail theirs, but God will never fail nor forsake his favourites; in all times, places and companies, a good thought, purpose, expression of heart, or word, a spiritual soliloquie, or ejaculation is very kindly taken at Gods hand from you, who will reckon such soul actions tokens of much love & sincerity, when sometime more weakness in greater solemnities may appear. 2. Be much in family duties prudently contrived, that

ye may continue in them; set your house in order for them; be not slight or fickle in them; judge not your selves in fit garb or posture for worldly business, without necessity, till God have his family worshipt at suitable opportunities; a frothie profession and pretending to Religion hath of late times, much more then formerly, thrust these duties out of doors, though they seldom have had good entertainment within; (save of some few) true piety hath been long, yea ever hitherto; [*Rare as is in servis*] very scarce to be found; families were the first and usually the best plantation of fruit trees in Gods Vineyard, keep the resolution of *Jeshua*, especially now, against the floods of ungodlyness; families are like to be the best nurseries of such young plants, for many advantages, engagements, endearments; much quickning to encrease of grace in family-worship, &c. and that advantage doth wonderfully help, encourage and further the publick Ministry of the Gospel, &c. that we are instilled usually, and preserved too good principles, or patterns of wholsome words, with their improvements: the defect whereof is now lamentable; for the want both of private and publick Catechisings. Do not all wise builders look mainly to their foundations? for want of this, so many tottering buildings soon reel aside, to one error or other, or are in continual danger of falling utterly, or mouldering to nothing in Religion, &c.

But then, right Pious souls, see that your true Christianity, to help forward your good *Thirdly for* account, be outwardly manifest in your gracious works of charity, not only to supply *Charity.* necessities, but to prevent evil and do good; many poor souls that study faith and good conscience towards God and men, have much encountering with tentations, in a low and hard condition, by reason of the prevailing iniquities of the times, and the many ways of the practise thereof, by the licentious, who fight so against their own outward wants, by weapons of iniquity, using such unlawful ways, and means, and practises which others may not, dare not, do not; yet are straightened by others sins (in such cases) their oppressors, upon such accounts. How should the strong and able in estate, herein in Christian compassion, help the infirmities of the weak, especially in reference to their soul-danger thereby; or to see to the good education of their children, and that their widows and orphans (chiefly be relieved, &c. how by such charitable deeds (especially with the addition of instructions and encouragements) might you in so doing draw others to Christ and instrumentally save their precious souls? consider what, out of your Revenues you can with a cheerful heart and ready hand, yearly, monthly, or weekly return to God, in a thanks-offering, by his now many, many receivers neer you, or known to you, for the all which you have received besides; and consider, (according to the Apostles rule) how God hath prospered you the preceding week, and let that grace of an humble, thankful, true christian charity, have its due operation in you in her proportion; and if rents and gains will not do it as you desire, then cut off sinful excesses in vain expences, more closely and barely, in too costly and curious apparel, lavishing entertainments, in inconsiderately costly buildings, now the world is neer her departure, by her great shaking its ceiling upon her; yet these are the common sins of the times, and the breeders of mens future sorrow, and too late repentance, when a much better and safer improvement should have been made thereof; now you may make God your debtor, by his promise, and your selves temporally more blessed by giving, than by receiving. If men did but cast in a tenth of what they receive, or but even of what many vainly consume, &c. into Gods treasury, for such charitable uses, or any other like, (for the world abounds with objects of that nature) there is no question, but they would find a better return, yea (happily) many better returns, of that tenth which they gave, or some others out of their estates vainly consume (and that with advantage) above all the nine parts that they or such others detained from such offerings to God; besides the prayers, praises and thanksgivings from men thereupon, which God will observe and reward. Let me only add this comprehensive consideration for all at present; That your final sentence of approbation or condemnation will, by Christ himself, be passed mainly upon that account, *Mat. 25. as carry- See Every* ing it well or ill in that kind, to such little ones, or disciples of his, in *relieving, visiting, last. Gos. p.* *cloathing them, (which saith Christ, is done to himself,) but if men injure and persecute 19, 30,* them.

Adm. them, how heavy will their judgments be on it in them. Christians rely on Christ: they must labour so do it, for Christ's sake, in faith, in obedience, out of love, out of thanksgiving, to the Father, who made them large receivers first, who upon they are much obliged to him, and so should endeavour, with so great care, out of love, which God may discharge, and will be a great reward, which sets off further opportunities, and imperious all

Dan. 4. 7. unbelievers for such drives (for that man would consider it) before the time of execution comes for them all such interest is gone, and they leave [most likely] a curse to their successors, entailed on themselves to consume in sin, or give them up to serve Satans interest, or to make them become a prey to the devourer, or a booty to the supplanter, one way or other. *Or* Any such person should in these times lay to heart this consideration for two reasons. 1. *Be* how much the times are more provoking of Gods wrath, so all estates are more insecure therefore it would be more wisdom to secure much, whilst ye may, by committing it to Gods safe disposing hands it may, more likely, rescue the rest, or keep it from being the longer, and so more time of well doing will be allowed. Again, Satans hath great wrath, because his time is now very short, and therefore he marcheth furiously with his hosts of evil men and devils to ruin all he can, Christians should then likewise (as *Or* *Adam*) join all their might give him the repulse, by laying out themselves in their performance of duty, purity, piety, all for Christ, whence two encouragements. 1. Christ will surely give them both victory, and recompence, and the devil being resisted, as the ground toward, he will also flee, *Item* 4. 7. 2. As the times are very bad for Christians, but more needful, and the rather, because we are fallen into the dress of bad times, when upon many weighty considerations, we may expect Christs coming very shortly, and the best that we now and lawfully enjoy, plentiful estates, know not whether they or theirs shall obtain [then] any of the things which they now possess: yet let such take this consolation, that they and their posterity being faithful will gain by that change in this world, when one is a bad, in the field, in the mill, by the Angels will be carried in the 4 quarters of the earth, to Christ as their ark, or as the Eagles to the carcass, *Item* 24. 24. and planted in a better soil, and much better estate, to inherit the

Benj. 20. mercies promised to the fore-fathers. *Or* I pray God sanctify such as here them, by these *after* *Truth*. Divine truths thus briefly hinted, and let me to that end, offer this caution to all serious Christians, to take heed lest (as if of old entered not into *Canaan* because of unbelief) that their unbelief (if not their slighting of these Divine truths) cause not Christ in displeasure to bring them late into the *new Jerusalem* state at the first blessed Resurrect: when, as some ancient conceived, there will be [more] to some, though I doubt not but all the faithful till then, [and not only a *Equal Martyr*] will have some part in that state longer or shorter, it is dangerous to contemn or oppose any Divine truths such as these are; [and as I from good ground know these to be.] As for meaner Christians I only say this, which is much in few words, let them walk in their general and particular callings, wherein they are called, with God faithfully, they then will have this strong suppoze that he will not fail them in the future, and to that end consider, what is said before concerning these last times. *Or* Other improvements of these truths we briefly hinted in our *Pract. pieces* on *Gen. 3. 15. Rom. 8. 20. 1 Pet. 3. 17. &c.* which with this *Benediction* I leave to Christians use and Gods blessing; praying at present, after that applications made with some addition.

*See Satans
from Vials.
Fortunum
p. 41; 42.*

*Domine Jesu si qua pro peccatis meis
tu scripsi que mea sunt, non tua, mis-
si in ignem: miserere autem anime
sue, o mihi iam iudice. An prolati agnos-
cant etiam mihi. Amen.*

(i.e.) I. Jesus, if I have in these things written any out of mine own mouth, wch are my own, but not thine, pardon thou my therein, but let by law also acknowledg all these things wch are thine own, though be-
tended to them by, so unworthy a person as myself. *Amen.* **FINIS.**

ERRATA.

Tit. p. 1. K for X. p. 7. r. John calvin. Word Writ. r. 3. Paul for 3. Zalus. in fold leave, r. remitted not reserved. builder not redeemer, vailed not raised in 2. of Dan. 366. not 666